

Azab e Qabr Ka Bayan

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Quran e Majeed Aur Azaab e Qabr

Maulana Safiur Rahman Mubarakpuri (Rahimahullah)

Barre sagheer (hind o paak) ki millat e islaamiya ki bad-qismati ya azmaaesh keh leejiye ke ye poora khitta pur-soz tarha tarha ke deeni fitno'n ki amaajgah hai aur yaha'n khud musalmano'n ke andar se Islam dushman fitne janal lete rehte hain. Koi sadi bhar se Rasool Allah ﷺ ki ahdadees ko deen se be-daqhal karne ki koshsh ki jaa rahi hai aur is silsila mein taskeek ke nat-nae pehlu saamne aate rehte hain, abh kuch dino'n se ye inkeshaf kiya gaya hai ke qabar ke azaab o sawaab ka aqeeda ghalat aur Quran ke khilaf hai?

Pesh e nazar kitaabcha mein isi khayak ka jaeza lete hue ye wazeh kiya gaya hai ke ye aqeedah Hadees hi ki tarha Quran se bhi sabit hai. Jo is baat ki daleel hai ke is aqeeda ko naa manne wale Hadees ke to munkir hain hi (ye to) Quran ke bhi munkir hain. Yaani aise log na Quran ko samajhte hain aur na hi inpar eman rakhte hain.

Pehle ye baat zahen nasheen kar leejiye ke azaab o sawab ka matlab murdah ko barzaqh mein yaani maut ke baad aur qiyamat se pehle ki muddat mein azab ya sawab milna hai. Itni si baat zahen mein rakh kar Quran e Majeed se iska sabot suniye.

Pehli Daleel

Quran e Majeed mein shaheedo'n ke bare mein Allah Ta'ala ka irshad hai:

Yaani: Allah Ki Raah Mein Qatal Kardiye Jaane Waalo'n Ko Ye Naa Kaho Ke Wo Murda Hain, Balke Wo Zinda Hain, Lekin Tum Log Nahi Samajhte. ¹

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

Doosri jagah irshad hai:

Yaani: Wo Log Allah Ta'ala Ki Raah Mein Qatal Kar Diye Gae Hain, Inhe Murda Naa Samjho, Balke Wo Zinda Hain, Wo Apne Rab Ke Paas Rizq Diye Jaate Hain. Jo Kuch Inhe Allah Ta'ala Ne Apne Fazal Se Diya Hai, Isse Wo Khush Hain Aur Jo Log Abhi Inke Peeche Hain (Yaani Duniya Mein Hain) Aur Inse Mile Nahi Hain Inke Bare Mein Khush Hain (Aur Ispar Khush Hain Ke) Allah Ta'ala Emaan Waalo'n Ka Ajar Zae Nahi Karta. ²

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

In ayaat se ye wazeh aur do-tok taur par sabit hota hai ke shohdaa e ikram ko Allah Ta'ala ki raah mein qatal kiye jaane ke baad phir zindagi ataa kardi gjaati hai aur ye zindagi hamari duniyawi zindagi ki tarha nahi hoti. Balke ye aisi hoti hai, jise ham samajh nahi sakte, lekin behre hal shaadat ke marhala se guzarne ke baad inke liye zindagi milna is qadar poqhta taur par yaqeeni hai ke inhe murda kehne se rok diya gaya hai. In ayaat par ek baar phir nazar daaliye aur dekhiye ke in ayaat se shaheedo'n ke liye sirf zindagi hi ataa kiya jaana sabit nahi hota. Balke Allah Ta'ala ki nemat haae gona-gu'n (T: Tarah Tarah Ki, Rang Birangi) se behrwar aur sarfaraaz kiya jaana bhi sabhit hota hai. Phir ye nemate'n jo duniya se tashreef le jaate hi inhe milti hain, sirf inhee'n ke liye maqhsos nahi hain. Balke, isi tarha ki nemato'n ki khushkhabri wo apne in momin bhaiyo'n ke

¹ Surah Baqra: 154

² Surah Al Imran: 169-170

haq mein bhi jaante hain jo abhi duniya se guzre nahi hain aur in shaheedo'n ko ye bhi batlaa diya gaya hai ke in nemato'n ka sabab eman hai. Kyou'nke, ayat ke aqhir mein *Ajarul Momineen* kaha gaya hai. *Ajar ush Shohada* ya *Ajarul Maqhtuleen Fee Sabeelillah* nahi kaha gaya hai.

Hasil ye ke in ayat se barzaqh aur balafz e deegar qabar mein ahle eman ko sawab milne ka poora poora sabot faraaham ho raha hai.

Doosri Daleel

Quran e Majeed mein jagah jagah bataaya gaya hai ke Musa (a) ne Firaun ko Allah Ta'ala ki bandage ki dawat di, Firaun naa maana, ise bahot se nishanaat dikhaae gae wo tab bhi na maana. Aqhir Musa (a) Bani Israel ko sath lekar nikal pade. Firaun ne apne laao-lashkar samet inka peeche kiya, Allah Ta'ala ne Bani Israel ke liye dariya mein raasta banadiya wo paar hone lage to Firaun bhi apne Lashkar samet isi raasta par chal pada. Bani Israel paar nikal gae aur Firaun apne Lashkar samet dubo diya gaya. Isi waqea ki taraf ishaara karte hue farmaya gaya:

Yaani: Allah Ta'ala Ne Musa (a) Ko In Buri Tadaabeer Se Bachaa Liya Jo Firaun Aur Iski Qaum Ne Ki Thee'n Aur Qaum e Firaun Ko Bure Azaab Ne Gher Liya. Ye Log Aag Par Subha o Shaam Pesh Kiye Jaate Hain Aur Jis Din Qiyamat Qaaem Hogi (Allah Hukam Dega Ke) Qaum e Firaun Ko Nihaayat Saqht Azaab Mein Muhtela Kardo.³

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ
النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Ye to malum hai ke Syedna Musa (a) aur Bani Israel ko bacha kar Firaun aur iski qaum ko jis azaab mein ghera gaya tha, wo dariya mein duboe jaane waala azaab hai. Jisse poora firauni Lashkar markar khatam ho gaya. Abh sawal ye hai ke inke mar jaane ke baad qiyamat qaem hone se phel inke bare mein jo ye zikar kiya gaya hai ke inko subha o sham aag par pesh kiya jaata hai. Agar ye azaab barzaqh nahi hai to phir kaunsa azaab hai?

Yaha'n ek sawal ye bhi paida hota hai ke firaun aur iski qaum ko ye azab kyou'n diya jaa raha hai?

Jawab saaf hai, ke inka qasoor Quran mein jagah jagah yehi bataaya gaya hai ke inho'n ne sarkashi ki, yaani Allah Ta'ala aur iske Ambiya (a) par eman nahi laae. Inki ataa-at o pairwee nahi ki, shirk o but-parasti aur nafarmani o takabbur ki raah par chalet rahe.

Abh sawal ye hai ke in buraiyo'n aur in jaraem ki wajah se jab firaun aur iski qaum ko alam e barzaqh mein azab ho raha hai to jo log aur jo qaume'n yehi qasoor karke duniya se jaaen'ge to inhe aalam e barzaqh mein azaab kyou'n nahi hoga?

Kya Allah Ta'ala be-insaf hai ke qaum e firaun ne ek jurm kiya to inhe azab de raha hai, lekin wohi jurm agar doosre qaume'n kare'ngi to inhe azab nahi dega?

³ Surah Ghafir: 45-46

Teesri Daleel

Aam kuffar ke bare mein Allah Ta'ala ka irshad hai:

Yaani: Aur Agar Aap Dekh Le'n Jab Ke Zaalimeen Maut Ki Saqtiyo'n Mein Ho'n Aur Farishte Apne Hath Badhaae Hue Ho'n Ke Tum Apne Nafso'n Ko Nikaalo. Aaj Tumhe Is Sabab Se Zillat Ka Azaab Diya Jaaega Ke Tum Allah Ta'ala Par Naa-haq Bolte The Aur Iski Ayaat Se Istekbar Karte The. ⁴

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ
عَيَّرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

Dekhiye! Kitni saraahat aur safaai ke sath kaha gaya hai ke kuffar ko inki ain wafat ke waqt ye khabar sunaai jaati hai ke aaj tumhe azaab diya jaaega to zahir hai ke ye azaab qiyamat ke din ka azaab nahi hai, kyou'nke jis din kisi kafir ki maut waqe ho rahi hai. Wo qiyamat ka din nahi. Jabke, azaab isi din aapadne ki khabar di jaa rahi hai aur ye azab duniya ka azab bhi nahi hai. Kyou'nke jis waqt inki ruh khee'nci jaa rahi hai, ain is waqt ye bataya jaa raha hai ke aaj tumhe azaab diya jaaega. Yaani jis azaab ke diye jaane ki khabar di jaa rahi hai, abhi wo shuru nahi hua. Jabke ruh nikaali jaa rahi hai. To ye azaab marne ke baad aur qiymat se pehle ka azaab hua, lehaza ye qhata'an azab e barzaq hua.

Chaho'nti Daleel

Surah Toor mein Allah Ta'ala ne Rasool Allah ﷺ ke khilaf ahle Makah ki che-meugoyo'n aur nukta cheeno'n ka jawab dene ke baad farmaya hai:

Yaani: Inhe Chhod-do Yaha'n Tak Ke Wo Apne Is Din Se Do-chaar Ho'n, Jisme Wo Behosh Kar Diye Jaae'nge. Jis Din Inka Daa'o Kuch Kaam Na De Sakega Aur Naa Inki Madad Ki Jaaegi. Aur Yaqeenan Zalimo'n Ke Liye Iske Alaawa Bhi Azaab Hai Aur Lekin Inme Se Aksar Log Nahi Jaante. ⁵

فَذَرُهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ . يَوْمَ لَا يُغْنِي عَنْهُمْ
كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ . وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Ghaur farmaiye, ke zalimeen e Makkah ke liye qiyamat ke din ke alaawa jo azab hai, isse kaun sa azaab murad ho sakta hai. Jabke tareeqhi shahaadato'n se ye baat malum hai ke inme se bahot se afraad duniya se azab paae baghair hi guzar gae the, lehaza iske alaawa koi chaara e kaar nahi ke ise azaab e barzaqh tasleem kiya jaae.

⁴ Surah Anaam: 93

⁵ Surah Tur: 45-47

Paanchwee'n Daleel

Taqreeban isi se milti baat Surah Tauba mein munafiqo'n ke mutalliq kahi gai hai. Irshad e Baari Ta'ala hai:

Ham Inhe Anqareeb 2 Martaba Azaab De'nge, Phir
Inhe Zabardast Azaab Ki Taraf Paltaaya Jaaega. ⁶

سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يَرْدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

Zabardast azaab se murad hatmi taur par qiyamat ke baad ka azaab hai. Abh isse pehle 2 martaba ka azaab, to isme se ek to is duniya e faani ki zillat o ruswaai hai, jisse munafiqeen ko do-chaar hona pada aur doosre marne ke baad ka azab e qabar hai. Kyou'nke bahot se munafiqeen ko is duniya mein inhe'n ek hi azaab diya gaya hai, 2 nahi. Iske bar-aks baaz munafiqeen ko baar baar zillat o ruswai se do-char hona pada. Abh agar har martaba ki zillat ko ek baar ka azaab kahe'n to inhe duniya mein 2 martaba ki bajaaye kai martaba azab hogaya. Is liye inke haq mein 2 martaba azab dene ki baat be-ma'ani ho jaati hai. Albatta, duniya ki sari ruswaiyo'n ko ek azab, qabr ki saqhtiyo'n aur deegar girifto'n ko doosre azab qarar de'n to ye ain tareeqi shahadat aur waqeaat ke mutabiq hai.

Quran e Majeed ki in ayaat aur bayanaat ko pesh e nazar rakhte hue is haqeeqat aur aqeeda ke sabot mein koi kasar nahi reh jaati ke Allah Ta'ala apne nekukaar, saaleh bando'n ko maut ke baad aur qiyamat se pehle, yaani aalam e barzaqh aur qabar mein apni nemato'n se nawazta hai aur bad-amal aur gumrah logo'n ko alam e barzaqh aur qabar mein saza aur azaab deta hai.

Yaani azab e qabr ka aqeeda bilkul saheeh aur barhaq hai aur iska inkar saaf taur par Quran ka inkar hai.

Allah Ta'ala hame'n aur tamaam musalmano'n ko haq qubool karne ki taufeeq de aur apne azab e qabr aur giraft se mehfooz rakh kar apni nemato'n se nawaze.

الهم ارنا الحق حقا وارزقنا ايماءه وارنا الباطل باطلا وارزقنا اجتنابه (آمين يا رب العالمين)

⁶ Surah Tauba: 101

عذاب القبر حق (صحيح بخارى)

"Qabar Ka Azab Haq (Sach) Hai"

Hadees e Rasool ﷺ par eman laana emaniyat mein shamil hai.

"Azaab e Qabr" ka aqeeda Islam ke buniyadi aqaaed mein se ek hai aur baatil firqo'n ke alaawa kisi ne bhi iska inkar nahi kiya aur jin firqo'n ne is aqeedah ka inkar kiya, inhe is maqsad ke liye ahadees ka bhi inkar karna pada, halaa'nke ahades e saheeha ka inkar Quran hi ka inkar hai. Quran o Hadees dono'n wahi hain aur in me se kisi ek ka bhi inkar wahi ka inkar hai.

Allah Ta'ala ka irshad hai:

Jo Kuch Tumhare Rabki Taraf Se Tum Par Nazil Kiya
Gaya Hai, Iski Itteba Karo Aur Iske Alaawa Doosre
Auliya Ki Itteba Na Karo, Magar Tum Naseehat Kam Hi
Maante Ho. ⁷

اتَّبِعُوا مَا نُزِّلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا
تَذَكَّرُونَ

Maloom hua ke itteba sirf iski hai jo Rab ki taraf se nazil kiya gaya hai aur iske siwa kisi aur ki itteba mamnu hai. Magar is naseehat ko kam hi log maante hain, kyon'ke koi apne bado'n ki itteba o pairwee karta hai. Koi apne *Imaamo'n* aur *Ulama* ki itteba aur koi apne *Nafs* ki itteba karta hai, jabke Allah Ta'ala ka farman hai.

Aye Eman Waalo'n! Ataa-at Karo Allah Ta'ala Ki Aur
Ataa-at Karo Rasool ﷺ Ki Aur Inki Ataa-at Se Mu'n
Modh Kar Apne Amaal Zaa'e Na Karo. ⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Allah Ta'ala ya Rasool Allah ﷺ mein se kisi ek ki ataa-at se inkar, amaal ko zae (barbad) karne ki mutaradif (T: Do (2) aise alfaaz jinka maana ek hi ho) hai aur ataa-at ke lehaz se dono'n ataa-ato'n mein koi farq nahi. Kyon'ke, Rasool Allah ﷺ ki ataa-at bhi Allah Ta'ala hi ki ataa-at hai:

Jisne Rasool ﷺ Ki Ataa-at Ki, Isne Dar-haqeeqat Allah
Ta'ala Hi Ki Ataa-at Ki. ⁹

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Aur Rasool Allah ﷺ apni taraf se koi baat nahi kehte the, balke wo jo farmate the, wo wahi ki banaa par farmate the, Allah Ta'ala ka irshad hai:

Wo (Nabi ﷺ) Apni Khuwahish e Nafs Se Nahi Bolte,
Balke Inka Bolna To Wahi Ki Binaa Par Hai, Jo In Par
Nazil Ki Jaati Hai. ¹⁰

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ , إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Ek maqaam par Rasool Allah ﷺ ki haisiyat ko in alfaaz mein bayan farmaya gaya hai, farman e Ilaahi hai:

Aur Hamne Aap ﷺ Par Zikar (QeM) Nazil Farmaya Hai,
Taake Jo Kuch Inke Liye Nazil Kiya Gaya Hai, Aap ﷺ

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

⁷ Surah Araaf: 3

⁸ Surah Muhammad: 33

⁹ Surah Nisa: 80

¹⁰ Surah Najam: 3-4

Iski Tashreeh Aur Wazaahat Karke Logo'n Ko Bataa
De'n Taake Log Isme Ghour o Fikr Kare'n. ¹¹

Is ayat se wazeh hua ke Quran e Majeed ke ehkamaat aur farameen ki Nabi ﷺ apne qaul o amal ke zariye tashreeh o tauzeeh farmane par muqarrar kiye gae the. Balke, Aap ﷺ chalet phirte Quran the. Chunache, Saad bin Hussham ؓ bayan karte hain ke Ummul Momineen Syeda Ayesha Siddiqah rza ki khidmat mein hazir hua aur arz kiya ke Aye Ummul Momineen! Mujhe Rasool Allah ﷺ ke aqhlaaq ke mutalliq khabar deejie?

Ummul Momineen Syeda Ayesha Siddiqah rza ne farmaya: Aap ﷺ ka khlaq Quran tha, kya tumne Quran e Majeed ka mutalea nahi kiya? Allah Ta'ala ka irshad hai: Aur Beshak Aap Aqhlaq Ke Bade Martabe Par Hain. ^{12, 13}

Allah Ta'ala ne Quran e Majeed mein hukam diya: Namaz Qaem Karo, abh namaz kis tarha qaem ki jaae? Iska mukamal tareeqa Janab Muhammad ﷺ ne amalan sikhaaya, yaani istenja, wuzu, namaz ki adaegi ka mukammal tareeqa, qiyam, ruku, sujood, qiraa-at, faraaez, nawaafil, azaan, aqaamat aur phaa'ncho'n auqaat ki namaze'n waghaira. Gharz namaz ke har har masla ki tashreeh aur wazaahat Nabi ﷺ ne qaulan o fe'elan farmadi aur ummat se irshad farmadiya ke: Namaz isi tarha padho, jaisa ke mujhe namaz padhte hue dekhte ho. ¹⁴

Isi tarha Allah Ta'ala ka irshad hai: Aur Zakat Adaa Karo. Abh zakat kab adaa ki jaae aur kitni adaa ki jaae? Iska mukammal tareeqa Nabi ﷺ ne apni ahadees mein bayan farmadiya hai. Isi tarha deen ke doosre muamelaat ki wazaahat bhi Nabi ﷺ ne apne qaul o amal ke zariye farmadi hai, lehaza isse sabit hua ke deen Quran o Hadees ka naam hai.

Abh agar koi shaqs apne kisi batil aqeeda ki wajah se kisi hadees ka inkar karde to isne hadees ka inkar karke goya Nabi ﷺ ke farman ka inkar kar diya aur farman e Rasool ﷺ ka inkar karne waala Quran ka inkar karne waala hai. Allah Ta'ala ko malum tha, ke aise log paida ho'nge ke jo Quran e Majeed ki man-maani tashreehat bayan kare'nge. Isi liye Allah Ta'ala ne Quran e Majeed ki tashreeh o tafseer kizimmedari Nabi ﷺ hi ke zimme lagaa di aur qiyamat tak kisi ko bhi is baat ka haq nahi diya ke wo Quran e Majeed ki koi jaded tashreeh byaan kare aur jo log khawaarij, motazela, jehmiya, qadriya, murjiya, parwezi aur usmani, masoodiya, munkireen e hadees waghaira ki kisi tashreeh par raazi ho chuke hain, to goya inho'n ne Quran e Majeed ka inkar kar diya.

Kyou'nke, Rasool Allah ﷺ ke alaawa kisi ko bhi Quran e Majeed ki tashreeh ka haq hasil nahi hai. Is se saabit hua ke hadees ka inkar karne waale naa sirf munkireen e hadees hain, balke wo munkireen e Quran bhi haina ur jo log ye dawa karte hain ke Quran e Majeed ko to maante hain, lekin hadees ka inkar karte hain, to dar-haqeeqat inho'n ne Quran e Majeed ko bhi nahi maana. Allah Ta'ala ka irshad hai:

Jo Log Allah Aur Iske Rasoolo'n Se Kufr Karte Hain Aur Chhahte Hain Ke Allah Aur Iske Rasoolo'n Ke Darmiyan Tafreeq Kare'n Aur Kehte Hain Ke Ham Kisi Ko Maane'nge Aur Kisi Ko Nahi Maane'nge Aur Kufr o Eman Ke Darmiyan Ek Raasta Nikalne Ka Iraada Rakhte Hain. Wo Sab Pakke Kaafir Hain Aur Aise Kafiro'n Ke Liye Hamne Wo Saza Mohiyya Kar Rakhi Hai, Jo Inhe'n Zaleel o Khuwar Kardene Waali Hogi, Bar Khilaf Iske Jo Log Allah Aur Iske Tamaam Rasoolo'n Ko Maane Aur Inke Darmiyan Tafreeq Na

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

¹¹ Surah Nahal: 44

¹² Surah Al Qalm: 4

¹³ Tafseer ibne Kaseer: V5 & Musnad Ahmad: V6 P91

¹⁴ Bukahri

Kare'n, Inko Ham Zaroor Inke Ajar Ataa Kare'nge Aur
Allah Ta'ala Bada Darguzar Farmane Waala Hai. ¹⁵

Isse sabit hua ke Allah Ta'ala aur iske Rasoolo'n ko manne ka matlab yehi hai ke sab par eman rakha jaae aur inme se kisi ke darmiyan bhi tafreeq na ki jaae. Yaani agar koi ye dawa kare ke main Allah Ta'ala ko manta hu'n, lekin rasoolo'n ka inkar karta hu'n, to ye manna hua aur koi ye dawa kare ke main baaz rasoolo'n ko manta hu'n aur baaz ka inkar karta hu'n, to ye bhi khula kufr hai.

Isi tarha kisi ka ye dawa ke main Quran e Majeed ko to manta hu'n, lekin Hadees e Rasool ﷺ ko nahi manta to wazeh rahe ke aisa shaqs Quran e Majeed ka bhi inkari hai, kyou'nke isne Quran e Majeed ke hukam 'Aur Rasool Ki Ataa-at Karo' ka inkar kar diya hai.

Baaz log ye bhi dawa karte hain ke Falaa'n hadees Quran e Majeed ki falaa'n ayat se takraati hai, ya iska mazmoon Quran e Majeed ke falaa'n mazmoon ke khilaf hai. To ye log bhi is qabeel se talluq rakhte hain. Hadees ko Quran e Majeed se takraane wala firqa e batela hi tha aur inho'n ne hi ye usool waza'a (T: Shakal, surat, huliya) kiye the. Wazeh rahe ke ye baatil aqeeda bhi Shia ka hai. Shia ki motebar kitab *Usool Kaafi* mein hai: Pas jo (hadees) Kitabullah ke muwafiq ho to ise lelo aur jo kitabullah ke khilaf ho to ise chhod-do. ¹⁶

Abh agar koi ye usool bayan kare to samajh le'n ke wo Shia mazhab ki tableegh kar raha hai, kya Imam Bukhari aur Imam Muslim waghaira deen se is qadar naa-waaqif the, ke inho'n ne Quran e Majeed ke khilaf aai hui ahadees ko apni apni kutub mein jagah di? Haqeeqat ye hai ke ye ahadees Quran e Majeed ke khilaf nahi hain, balke Quran e Majeed ki tauzeeh o tafseer bayan karti hain.

Misaal ke taur par Quran e Majeed mein Allah Ta'ala ka irshad hai:

Tum Par Haram Kiya Gaya Hai Murdah.... ¹⁷

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ

Quran ki is ayat se wazeh hua ke murdah (yaani jo halal janwar apni tabai maut mar jaae) haram hai aur abh kisi bhi murdah ko khane ki ijaazat nahi hai, kyou'nke wo haram hai. Lekin hadees mein hai: Samandar ka paani paak hai aur iska 'murda' (machli) halaal hai. ¹⁸

Is hadees se sabit hua ke machli agarche murda hai, lekin iska khana halaal hai. Agarche, bazaahir ye hadees Quran e Majeed ke khilaf hai, lekin jab Quran o Hadees mein ihtelaaf hoga to inme tatbeeq di jaaegi. Yaani, agar che har murda haraam hai, lekin machli murda hone ke bawajood bhi halal hai. Kyou'nke, ye ek isteshnaai surat hai aur dekha gaya hai ke munkireen e azab e qabr aur munkireen e hadees bhi is 'murda' ko mazey le le kar khate hain. Asal baat ye hai ke Quran o Hadees par sacche dil se eman rakha jaae aur in par shak o shubha na kiya jaae. Allah Ta'ala ka farman hai:

Haqeeqat mein Momin Wo Hain, Jo Allah Aur Iske
Rasool Par Eman Laae, Phir Inho'n Ne Koi Shak Na Kiya
Aur Apni Jaano'n Aur Maalo'n Se Allah Ki Raah Mein
Jihad Kiya, Wohi Sacche Log Hain. ¹⁹

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

¹⁵ Surah Nisa: 150-152

¹⁶ Usool Kaafi: V1 P55

¹⁷ Surah Baqra: 173

¹⁸ Muta Imam Maalik, Tirmizi, Abu Dawood, Nasai, Ibne Majja, Daarmi, Mishkat al Masabeeh aur sanad saheeh hai

¹⁹ Surah Hujarat: 15

Ahadees ke mutalliq agar zara saa bhi eman mutazalzil ho jaae to phir goya is shaqs ka poora Islam hi mashkook ho jaaega aur jo log inkar e hadees ki tableegh kar rahe hain, to wo is silsila mein Yahood o Nasaara aur Dushmanaan e Islam ke propaganda se mutassir hue hain, ya wo Islam ki pabandiyo'n se jaan chudaakar ye chhahte hain ke mardum shumari mein inka naam musalmano ki list mein bhi rahe, jabke doosri taraf wo Islam ki pabandiyo'n se bhi azaad rahe'n.

Iqhtelafaat Ke Hal Ka Qurani Usool:

Jab kisi masla mein logo'n ke darmiyan iqhtelaf, jhagda ho jaae aur log is masla ke mutalliq muqhtalif aara aur nazariyat rakhte ho'n to aisi soorat mein iske hal ki kya soorat hogi? Iska jawab Quran e Majeed ne is tarha diya hai:

Aye Logo'n Jo Eman Laae Ho! Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki Aur In Logo'n Ki Jo Tumme Se Sahib e Amar Ho'n. Phir Agar Tumhare Darmiyan Kisi Maamla Mein Naza'a Ho Jaae To Ise Allah Aur Rasool Ki Taraf Pherdo Agar Tum Waqai Allah Ta'ala Aur Roz e Aqhir Par Eman Rakhte Ho, Yehi Ek Saheeh Tareeqa e Kaar Hai Aur Anjam Ke Etebaar Se Bhi Behtar Hai. ²⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَخْسَنُ تَأْوِيلًا

Is ayat se malum hua ke jab bhi kisi masla mein ahle Islam ke darmiyan iqhtelaf hoga to iske hal ki surat ye hogi ke is masla ka hal Quran o Hadees se dariyaft kiya jaaega. Yaani Allah Ta'ala ne isi aayat mein Quran o Hadees ko faisal qaraar de diya hai aur jo shaqs Allah Ta'ala aur aqhirat ke din par eman ka dawedar hai to wo iqhtelafi masaael ka hal Quran o Hadees hi mein talaash karega, warna surat deegar aise shaqs ka dawa eman hi mashkook hai.

Lekin dekha ye gaya hai ke muqhtalif masaalik iqhtelafi masla ka hal Quran o Hadees ke bajaae qnpi manzoor e nazar shaqsiyat se hasil karte hain aur jo hal inhe apne Imam, apne Qaaed aur apne Ameer e Jamaat se mil jaae to wo ise qubool karte hain aur Quran o Hadees ki taraf nazar uthaa kar bhi nahi dekhte. Hanafi apne Imam ki baat ko hurf e aqhir samajhta hai aur ahadees e saheeha ko khatir mein laane ke liye taiyyar nahi. Isi tarha Maalki apne Imam, Shafai ape Imam, Hambali apne Imam, Khawarij, Mo'otazela, Jehmiya, Murjiya, Parwezi, Usmani aur masoodi waghaira apne apne baani o imam ki baat ko hujjat aur hurf e aqhir samajhte hain aur wo *Farudduhu Ilallahi war Rasool* ke bajaae *Farudduhu Ilal Imaami* yaa *Ila Ameeril Jama'ati* par amal paira hain.

Ek *Hanafi* ke saamne jab ahadees e saheeha aati hai to wo in ahadees e saheeha par amal paira hone ke liye taiyyar nahi hota, ke isne apne Imam ki taqleed iqhteyar kar rakhi hai aur isi taqleed ne ise Sunnat e Rasool ﷺ par amal karne se rok rakha hai.

Is tarha ek Usmani ke saamne jab azab e qabr ki saheeh ahadees pesh ki jaati hain to wo Nabi ﷺ ke in irshadaat ko Dr. Usmani ke kehne par rad kar deta hai, goya Dr. Usmani ki shaqsiyat iske liye hujjat o daleel ban chuki hai aur Nabi ﷺ ki shaqsiyat iski nigha mein apna maqam kho chuki hai, to is tarz e amal ko abh kya naam diya jaae aur kis kufr ya shirk se ise tabeer kiya jaae. Kya Nabi ﷺ ke irshadaat ka inkar karke koi shaqs momin reh sakta hai? Irshad e Rabbani hai:

²⁰ Surah Nisa: 59

Pas Nahi Aye Muhammad ﷺ Tumhare Rab Ki Qasam
Ye Kabhi Momin Nahi Ho Sakte Jab Tak Ke Ye Bahami
Iqhtelafaat Mein Ye Tumko Faisla Karne Waala Naa
Maan Le'n, Phir Jo Kuch Tum Faisla Karo (To) Is Par
Apne Dilo'n Mein Bhi Koi Tangee Na Mehsoos Kare'n,
Balke Sar Basar Tasleem Karle'n. ²¹

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Malum hua ke Nabi ﷺ ko iqhtelafi masaael mein *Hakam* na manne waala eman se khairj hai. Chhaahe wo apne
aapko laakh martaba musalman ya tauheedi kahe. Ek aur maqam par irshad hai:

Aur Jo Shaqs Rasool ﷺ Ki Muqhalefat Kare Aur Ahle
Eman Ke Raasta Ke Siwa Kisi Doosre Raasta Par Chale,
Halaan'ke Ispar (QoH Ke Zariye) Hidayat Wazeh Ho
Chuki Hai To Isko Ham Isi Taraf Chalaane'ge Jidhar
Wo Khud Phir Gaya (Chal Padaa) Hai Aur Iska
Thikaana Jahannam Hai, Jo Bad-Tareen Jaaeqaraar
Hai. ²²

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Quran o Hades raah e hidaayat hai aur is raah e hidayat par chalna har muslim par laazim hai. Lekin, jo shaqs
hidayat wazeh ho jaane ke baad, yaani hadees malum ho jaane ke baad bhi isko tark kar deta hai to wo Rasool
ﷺ ki muqhalefat kar raha hai aur momineen yaani Sahaba Ikram rizwanullahi ta'ala a'alahim ke raasta ko
chhodkar kisi doosri raah par chal padaa hai to iska anjaam zahir hai, yaani jahannam ke siwa iska aur kaunsa
thikaana ho sakta hai.

Chunache ek aur maqam par irshad hai:

Pas Jo Log Rasool ﷺ Ke Hukam Ki Muqhalefat Karte
Hain, Inko (kisi achaanak) Aafat Ya Dardnaak Azaab
Ke Ajaane Se Darna Chahiye. ²³

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ

Is mazmoon ki deegar ayaat bhi maujood hain, lekin ham inhi par iktefa karte hain.

Aqeeda Azab e Qabr:

Ahadees Rasool ﷺ par sacche dil se eman laane ke baad jo shaqs bhi azab e qabr ke bare mein ahadees ka
mutallea karega to wo is haqeeqat ko paalega, ke qabar ka azaab ek haqeeqat hai. Azaab e qabar ka talluq
choon'ke mushaheda se nahi, balke iska talluq eman bil ghaib se hai. Is liye ke ham iska idraak (T: Paana,
Dariyaft Karna, Aqal, Faham) nahi kar sakte. Bas you'n samajh le'n ke jaise farishto'n, jinnat, jannat o jahannam
ko ham Allah Ta'ala aur Rasool Allah ﷺ ke kehne se tasleem karte hain, to isi tarha azaab e qabr ko bhi hame
tasleem kar lena chahiye. Kyoun'ke azab e qabr ke mutalliq beshumar ahadees e saheeha maujood hain, jo
darja tawaatur (T: Pai-dar-pai, baraabar, lagataar) ko paho'nch chuki hain aur in ahadees ka inkar goya Quran
e Majeed ke inkar ke mutaradif hai.

In me se chand ahadees ka ham yaha'n zikar karte hain:

1. Syedna Baraa bin Aazib ؓ se riwayat hai ke Nabi ﷺ ne ayat:

²¹ Surah Nisa: 65

²² Surah Nisa: 115

²³ Surah Noor: 63

Allah Ta'ala Eman Waalo'n Ko Sabit Qadam Rakhta Hai
Qaul Saabit Ke Zariye Duniya Ki Zindagi Mein Aur
Aqhirat Mein Bhi. ²⁴

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Ke mutalliqli farmaya ke ye ayat azaab e qabr ke bare mein nazil hui (qabar mein) maiyyat se kaha jaata hai ke tera Rab kaun hai? To wo kehta hai ke mera Rab, Allah hai aur mere Nabi, Janab Muhammad ﷺ hain. To yehi matlab hai Allah Ta'ala ke is qaul ka ke 'AT sabit o qaem rakhta hai eman waalo'n ko sacchi baat ke zariye duniya ki zindagi mein aur aqhirat mein bhi.' ²⁵

Is hadees se wazeh hua ke azab e qabr ka zikar Quran e Majeed mein bhi maujood hai. Surah Ibrahim ki ayat 27 azab e qabr hi ke bare mein nazil hui aur qabar mein maiyyat ko uthaa kar bithaya jaata hai. (Jaisa ke Bukhari ki isi hadees mein y baat maujood hai) aur isse sawalaat pooche jaate hain. Qabar ka sawal o jawab haq hai aur ahle Islam mein se kisi ne bhi iska inkar nahi kiya. Sawal o jawab ke waqt rooh ko bhi qabar ki taraf lautaa diya jaata hai aur qabar ke masla ka talluq aqhirat ke sath hai. Is liye ise duniya ki zindagi par qiyas karna gumrahi aur jahalat hai. Kyou'nke maiyyat ki duniyawi zindagi khatam ho chuki hai aur abh wo aqhirat ke maraahil se guzar rahi hai aur is unwan par aage kuch mazeed tafseel bayan ki jaaegi.

Munkireen e azab e qabr ahadees ke inkar mein is qadr aage nikal chuke hain ke wo hadees par tanqeeq karte hue Nabi ﷺ ki tauheen ka bhi irtekar kar jaate hain aur ye tak nahi samajhte ke inke qalam ne kya likh maara hai. Iski ham bahot si misaale'n bayan karte, lekin ye muqhtasar kitabcha iska mutahmmil nahi hai. Lehaza yaha'n ek hi misal par iktefa kiya jaata hai.

Dr. Usmani Sahab ke ek muqallid (Abu Anwar Jadwan) is hadees par tabserah karte hue likhta hai: Isi tarha ye firqa parasat aur qabar parast Quran ki mundarja zail ayat se arzi qabar ki zindagi sabit karne ki koshish karte hain ke 'Allah Ta'ala emandaaro'n ko duniya mein bhi sabit qadam rakhe ga aur aqhirat mein bhi'. 'Yaani Allah Ta'ala duniya aur aqhirat mein emandaro'n ki madad karega, choonke is ayat ka zikar Bukhari ki hadees mein azab e qabar ke sath kiya gaya hai, isi liye baaz jahil aur gumrah bade khush hote hain ke hamare aqeeda (ke murda qabar mein zinda ho jaata hai, halaa'nke kisi ka bhi ye aqeeda nahi, raqim al huroof) ka saboot Quran ki ye aayat hai'. ²⁶

Ye hai Abu Anwar Jadwan ki 'Dawat e Quran' aur inka 'Eman e Khalis' ke is ayat ke mutalliqli khud Nabi ﷺ ne bayan farmaya hai ke iska talluq azab e qabar ke sath hai, lekin mausoof ne ye kehne waale par firqa parast, qabar parast, jahil, gumrah hone ka fatwa lagaa diya hai, to zaahir hai ke ahadees e Nabi ﷺ ki is tarha tauheen karne waala momin kehlaane ka haqdaar nahi ho sakta.

2. Syedna Anas bin Malik ؓ bayan karte hain ke Nabi ﷺ ne irshad farmaya: Beshak jab banda qabar mein rakha jaata hai aur iske sathi isse peeth modh kar laute thain aur wo abhi in ki juto'n ki awaz sun raha hota hai ke iske paas 2 farishte aate hain aur isko uthaa kar bithaate hain aur isse kehte hain ke is shaqs yaani Muhammad ﷺ ke mutalliqli kya kehta hai. To momin kehta hai ke main gawahi deta hu'n ke wo Allah ke bande aur iske Rasool ﷺ hain. Isse kaha jata hai ke to apna thikana jahannam se dekh ke jise abh Allah Ta'ala ne jannat ke thikane se badal diya hai. Nabi ﷺ ne farmaya ke phir wo apne dono'n thikaane dekhta hai.

Qataada ؓ ne kaha ke hamse zikar kiya gaya hai ke phir iski qabar 70 hath chaudi kardi jaati hai aur ise qiyamat tak sar-sabz o shadabi se bhar diya jaata hai. Phir qatada ؓ ne Syedna Anas ؓ ki baqiya hadees byaan ki ke

²⁴ Surah Ibrahim: 27

²⁵ Muslim, Bukhari: Kitabul Jana'ez, Mishkat al Masaabeeh: Kitab ul Eman, baab Isbaat Azab e Qabr

²⁶ Dawat e Qurani aur Ye Firqa Parasti: P67

Rasool Allah ﷺ ne farmaya: Aur munafiq ya kafir se kaha jaata hai ke tu is shaqs (Muhammad ﷺ) ke mutalliq kya kehta hai? To wo kehta hai ke main nahi jaanta, main to wohi kehta hu'n ke jo log kehte the. Pas isse kaha jaata hai ke naa tune aqal se pehchaana aur naa Quran padha aur naa hi isse rehnumaai haasil ki. Ye kehkar ise lohe ke gurzo'n se maara jaata hai aur iske cheeqhne chillane ki awaaz jinno'n aur insano'n ke siwa qareeb ke tamaam janwar sunte hain. ²⁷

Is hadees se bhi sabit hua ke maiyyat ko jab qabar mein rakha jaata hai to ise qabar mein uthaa kar bithaya jaata hai aur isse sawal o jawab hota hai aur momin ko qabar mein rahat o araam milta hai, jabke munafiq o kafir ko qabar mein azab diya jaata hai. Is hadees mein ye bhi hai ke maiyyat, dafan karke wapas jaane waale sathiyo'n ki jutiyo'n ki awaz sunti hai aur ye ek isteshnaai haalat hai. Iska maqsad sirf ye hai ke maiyyat ye jaan le ke jis ahle o ayaal ke liye isne aqhirat ko faramosh kar rakha tha. Aaj wo ise tanha chhodkar jaa rahe hain aur qabar mein eman aur nek amaal ke siwa koi cheez ise najat nahi dilaa sakti.

Baaz hazrat ne hadees ke is hissa ko khilaf e Quran qarar de diya hai. Halaa'nke ye hadees khilaf e Quran nahi, balke ek isteshnai surat hai. Jaisa ke peeche hamne 'Murdar' ki misal bayan ki thi. Usmani firqa ke baani Dr. Masooduddin Usmani Sahab ne is hadees ko saheeh maana hai, lekin iski taweel ki hai, inka pehle ye kehna tha ke is hadees mein haqeeqat nahi, balke majaz bayan kiya gaya hai. Matlab ye hai ke juto'n ki awaaz suni jaa sakti hai ke maiyyat ke paas farishte aajaate hain. Iske baad inho'n ne is hadees ki doosri taweel ye pesh ki ke maiyyat farishto'n ke juto'n ki chaap sunti hai aur is baat ko sabit karne ke liye inho'n ne jama aur tasniya ki bahes bhi ki hai. Lekin awwal to is hadees ke siyaq o sibaq ne inka sath nahi diya aur doosra ye ke Muslim ki muqhtasar hadees Usmani Sahab ki is baatil taweel ka bhanda phod deti hai aur wo hadees ye hai.

Syedna Anas bin Malik ؓ bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya: Beshak jab maiyyat ko qabar mein rakha jaata hai to wo inki juto'n ki awaz sunti hai, jabke wo (ise dafnaa kar) wapas laut-te hain. ²⁸

Is hadees mein farishto'n ke aane ka zikar hi nahi hai aur sirf dafan karne aur wapas lautne waalo'n ka zikar hai, lehaza is hadees se Usmani Sahab ka mafruza (T: Farz kiya hua, wo baat jo istedlal ki buniyad ke taur par maan li jaae) baatil ho jaata hai.

3. Syedna Zaid bin Sabit ؓ bayan karte hain ke Rasool Allah ﷺ ek martaba Banu Najjar ke bagh mein apne khacchar par sawar the ke achanak Aap ﷺ ka khacchar bidka aur qareeb tha ke Aapko giraade ke achhaan Aapko 6 ya 5 ya 4 qabre'n malum hue'n. Rasool Allah ﷺ ne irshad farmaya ke in qabar walo'n ko koi jaanta hai? Ek shaqs ne kaha main (jaanta hu'n) Aap ﷺ ne poocha ke ye kab mare hain? Wo bola, shirk ke zamana mein. To Aap ﷺ ne farmaya: 'Ye ummat apni qabro'n mein azmaai jaati hai, pas agar mujhe ye khauf na hota ke tum (apne marne waalo'n ko) dafan karna hi chhod-doge to main zaroor Allah Ta'ala se ye dua karta ke wo tumko bhi qabar ka azaab sunade, jis tarha ke main sunta hu'n.'

Iske baad Aap ﷺ hamari taraf mutawajje hue aur farmaya: Jahannam ke azaab se Allah ki panah maa'ngo, hamen kaha ham jahannam ke azab se Allah ki panah maangte hain. Aap ﷺ ne farmaya: Qabar ke azaab se Allah ki panah chhaaho, hamne kaha ham qabar ke azaab se Allah ki panah chhahte hain. Aap ﷺ ne farmaya: Zahir aur Baatin fitno'n se Allah ki panah maango, hamne kaha ham zahiri aur bateni fitno'n se Allah ki panah chhahte hain. Aap ﷺ ne farmaya: Tum dajjal ke fitna se Allah ki panah maango, hamne kaha ham Dajjal ke fitna se Allah ki panah chhahte hain. ²⁹

²⁷ Bukhari: Kitab ul Janaez, Baab Fee Azab al Qabr, Muslim: Kitab ul Janaez, Baab Fee Azab al Qabr, Qatadah ؓ ka qaul sirf Muslim mein hai.

²⁸ Muslim: Kitab ul Jannah

²⁹ Muslim: Kitab ul Jannah & Mishkat al Masabeeh o Musnad Ahmad: V5 P190 & Musannaf Ibn Abi Shaiba: V3 P373

Is hadees ko Syedna Zaid bin Sabit ؓ se Syedna Abu Sayeed Khudri ؓ ne bayan kiya hai, isi tarha Syedna Jabir bin Abdullah ؓ (Musnad Ahmad: V3 P296, Saheeh Ibne Hibban: V1 P243, Syeda Umme Mubashir (rza), Musnad Ahmad: V6 P362, Musannaf Ibne Abi Shaiba: V3 P373, As Saheeha: V3 P430 aur Syedna Anas bin Malik ؓ, Musnad Ahmad: V3 P201,103,153,175,284,111,176,272 bhi bayan karte hain aur Syedna Anas ؓ se muta'adid riwayat mein ye waqea marwi hai.

Is hadees se wazeh taur par sabit hota hai ke maiyyat ko is arzi qabar mein azab hota hai aur Nabi ﷺ ki ye tamanna thi ke jis tarha Aap azab e qabar ko sunte hain, isi tarha Aapki ummat bhi azab e qabr ko sune, lekin phir is khauf se ke log azab e qabr ki shiddat ko sunkar murde hi dafan karna chhod-de'enge, lehaza Aap ﷺ ne ye dua na farmai.

Zahir hai ke murde isi arzi qabar mein dafan hote hain, isi liye Aap ﷺ ne is khuwahish ka izhar farmaya.

4. Ummul Momineen Syeda Ayesha Siddiqi (rza) se riwayat hai ke, ek yahudi aurat inke paas aai. Isne azab e qabr ka zikar kiya aur Ummul Momineen se kaha ke Allah Ta'ala tujhe azab e qabr se bachaae. To Ummul Momineen Syeda Ayesha (rza) ne Rasool Allah ﷺ se azab e qabr ke mutalliq dariyaft kiya to Aap ﷺ ne irshad farmaya: (Aye Ayesha!) Haa'n, qabar ka azab haq hai.

Ummul Momineen Syeda Ayesha (rza) bayan karti hain ke iske baad maine hamesha dekha ke Rasool Allah ﷺ ne koi namaz nahi chhodi, magar isme azab e qabr se panah maangi hai. ³⁰

Bukhari ki doosri riwayat mein Ummul Momineen Syeda Ayesha (rza) bayan karti hain ke Madinah ki 2 boodhi aurate'n inke paa aae'n aur kehne lagee'n: Beshak qabar waale apni qabro'n mein azab diye jaate hain. To maine in aurato'n ko jhoota qabar de diya aur mujhe ye baat acchi na lagi ke main inki baat ko maanu'n, phir wo aurate'n chali gae'e'n aur Nabi ﷺ mere paas tashreef laae, maine Aap ﷺ se kaha: ke 2 budhi aurate'n mere pas aai thee'n aur maine poora waqea bayan kiya. To Aap ﷺ ne farmaya: In dono'n ne sach kaha hai, beshak qabar walo'n ko (inko qabro'n mein) azaab hota hai, jise tamaam chaarpaae (janwar) sunte hain.

Pas is (waqea) ke baad maine dekha ke Aap ﷺ ne koi namaz nahi padhi magar isme qabar ke azab se panah maangi hai. ³¹

5. Syedna Abdullah bin Abbas ؓ bayan karte hain ke Nabi ﷺ 2 qabro'n par se guze to Aap ﷺ ne farmaya ke in qabar walo'n ko azab ho raha hai aur inhe kisi bade gunah ki wajah se azab nahi ho raha hai, balke inme se ek to peshab ki chee'nto'n se nahi bachta tha aur doosra chughal-khori kiya karta tha. Phir Aap ﷺ ne khujoor ki ek tar tehni li aur ise darmiyan mein se 2 hisso'n mein taqseem kar diya. Phir Aap ﷺ ne isko in dono'n qabro'n par gaad diya. Sahab Ikram rizwanullahi ta'ala a'alahim ne arz kiya: Aye Allah ke Rasool ﷺ! Aapne aisa kyou'n kiya? Aap ﷺ ne farmaya: Jab tak ye tehniya'n khushk na ho jaa'e'n is waqt tak Allah Ta'ala inke azab mein taqhfef kar dega. ³²

Is hadees ke bare mein Muslim mein Syedna Jabir ؓ ki riwayat se malum hota hai ke azab e qabr mein kami Nabi ﷺ ki dua aur shafa-at ke zariye hui thi. ³³

Bukhari ki ek doosri riwayat mein hai ke log in gunaho'n ko mamuli samajhte hain, halaa'nke ye bade gunah hain. In ahadees se kai bate'n malum hue'e'n:

- a. Maiyyat ko azab isi arzi qabar mein hota hai aur in ahadees mein yehi aam qanoon bayan hua hai aur munkireen e azab e qabar ki chand isteshnai surate'n zikar karke jo azab e qabr ka inkar karte hain, to ye baat bilkul ghalat hai. Kyou'nke is tarha munkireen e azab e qabr apni aqal par to eman rakhte hain aur Quran o Hadees ka inkar karte hain aur amalan wo apne nafs ki puja kar rahe hain.

³⁰ Bukhari: Kitab ul Janaez: Baab Azab fil Qabr

³¹ Bukhari: Kitab ud Da'awaat: Baab Azab fil Qabr

³² Bukhari o Muslim

³³ Muslim: V2 P418

- b. Azab e qabr maiyyat ko hota hai, zinda ko nahi aur maiyyat ka matlab hai 'Murda Laash' ke jisme ruh maujood nahi hoti aur ahadees mein azab e qabr ka zikar hi ke mutalliq hua hai. Lekin munkireen e azab e qabr ka khayal hai ke baghair rooh ke azab kya maani rakhta hai? Goya munkireen e azab e qabr ahadees par nahi, balke apni aqal e naarsaa (T: Naa Paho'nchne Waala, Beasar, Namuraad) par eman rakhte hain.
- c. Ahadees se malum hota hai ke maiyyat azab ki wajah se cheeqhti chillati hai aur iske cheeqhne chillane ki awaz jin o insan ke alaawa qareeb ki sari maqhlooqh sunti hai aur jin o insan choo'nke mukallaf maqhlooqh hain. Is liye inko azab ka sunaana 'maslehat ke khilaf hai'. Albatta, kabhi kabhi azab e qabrki koi, jhalak Allah Ta'ala logo'n ko dikha bhi deta hai ke jiski gawahi aqhbaraat aksar dete rehte hain.
- d. Syedna Abu Sayeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Jab maiyyat ko char paai par rakh diya jaat ahai aur log isko apne kandho'n par uthaa lete hain to agar wo maiyat nek hoti hai to kehti hai ke: Mujhe age le chalo aur agar wo nek nahi hoti to apne ghar walo'n se kehti hai.... Hai barbaadi mujhe kaha'n le jaa rahe hao? Is maiyyat ki awaz har cheez sunti hai, siwaae insan ke aur agar wo sunle to be hosh ho jaae. ³⁴

Ye hadees Bukhari mein 3 maqamaat par kitab ul janaez mein maujood hai aur Syedna Abu Huraira ؓ ki hadees mein ye alfaz hain: Jab nek aadmi ko iski chaar paai par rakha jaata hai to wo kehta hai ke: Mujhe aage le chalo, mujhe aage le chalo aur jab bure aadmi ko iski char paai par rakha jaata hai to wo kehta hai: Haae barbaadi o afsos! Mujhe tum kaha'n le jaa rahe ho? ³⁵

Aur Baheqi ki riwayat mein momin aur kafir ke alfaz aae hain. ³⁶

Is hadees se bhi wazeh taur par sabit ho gaya ke azab maiyyat ko hota hai aur ye bhi sabit hua ke maiyyat guftagu karti hai aur azab ke asaar ko dekh kar cheeqhti chillati hai, jise insan ke alaawa har cheez sunti hai. Choo'nke insan o jinnat ko azab sunaana maslehat ke khilaf hai, is liye inse is azab ko parda ghaib mein rakha gaya hai, lehaza ye mukallaf maqhlooq is azab ko nahi sun sakti.

³⁴ Bukhari: Kitab ul Janaez, Musnad Ahmad: V3 P41,58

³⁵ Sunan Nasai: Kitab ul Janaez o Saheeh Ibne Hibban: 764 & Musnad Ahmad: V2 P292 & 500

³⁶ Sunan al Kubra: V4 P21

Qabar Ka Talluq Aqhirat Ke Sath Hai:

Jab azab e qabr ki ahadees zikar ki jaati hain to munkireen e azab e qabr in ahadees par men laane ki bajaee ulta in par aqali qism ke eterazaat shuru kar dete hain aur kehte hain ke agar azab e qabr ki ahadees ko maan liya jaae to is tarha phir hame'n teesri zindagi ka qaael hona padega aur matlab ye hoga ke qabar ka murda abh zinda ho chuka hai jo dekhta aur sunta hai aur ye baat Quran e Majeed ke khilaf hai, halaa'nke agar ye aqal ke pujari Quran o Hadees par eman le aate to inhe Quran o Hadees mein ye baat milti ke qabat ka talluq duniya ya duniyawi zindagi se nahi, balke aqhirat ke sath hai aur duniya se abh inka koi talluq baaqi nahi raha. Murda ko koi shaqs bhi qabar mein zinda nahi maanta, yaani duniyawi zindagi ka koi bhi qaael nahi hai aur agar kisi ne inki zindagi ka zikar kiya hai to isse murad 'barzaqhi zindagi' hai.

a. Allah Ta'ala ka irshad hai:

Allah Ta'ala Eman Waalo'n Ko Sabit Qadam (mazboot)
Rakhta Hai Qaul Sabit Ke Zariye Duniya Ki Zindagi
Mein Aur Aqhirat Mein Bhi Aur Allah Ta'ala Be
Insaafon Ko Gumrah Kar Deta Hai Aur Allah Ta'ala Jo
Chhaahta Hai Karta Hai. ³⁷

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Nabi ﷺ ne is ayat ke mutalliq irshad farmaya ke ye azab e qabr ke mutalliq nazil hui. ³⁸

Is ayat mein 2 maqamaat ka zikar kiya gaya hai, yaani duniya aur aqhirat. Jaha'n ahle eman ko Allah Ta'ala sabit qadam aur mazboot rakhta hai aur Nabi ﷺ ne wazahat farmadi ke qabar ka talluq aqhirat ke sath hai, kyon'ke ye ayat azab e qabr ke mutalliq nazil hui.

Ek aur hadees mein Syedna Usman bin Affan ؓ se riwayat hai, wo bayan karte hain ke: Nabi ﷺ jab maiyyat ko dafan karne se farigh hote to qabar par khade hote hi farmate ke apne bhai ke liye isteghfhar karo aur iske sabit qadam rehni ki dua kaor, is liye ke is waqt isse sawal kiya jaa raha hai. ³⁹

Ye hadees mundarja baala ayat ki poori tarha wazahat aur tashreeh karti hai.

b. Ummul Momineen Syeda Ayesha Siddiqa (rza) bayan karti hain ke maine Rasool Allah ﷺ ko ye farmate hue suna hai: Har nabi ko marzul maut mein duniya o aqhirat ke darmiyan iqhteyar diya jaata hai. ⁴⁰

Yaani agar wo chhaahe'n to mazeed muddat duniya mein qiyam karle aur chhaahe to aqhirat ke ayyam ko iqhteyar karle. Is hadees mein bhi maut ke baad ki zindagi ko aqhirat qarar diya gaya hai.

- c. Syedna Usman e Ghani ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Qabar aqhirat ki manzilo'n mein se pehli manzil hai. ⁴¹
- d. Ummul Momineen Syeda Ayesh Siddiqa (rza), Nabi ﷺ ke marzul maut ka zikar karte hue irshad farmati hain: Pas Allah Ta'ala ne mere aur Aap ﷺ ke la'ab ko Aapke duniya ke aqhri din aur aqhirat ke pehle din jama farmadiya. ⁴²
- e. Syedna Abdullah bin Umar ؓ ki ek biwi Syeda Safiyya bint Abi Ubaid (rza) jo apne kheto'n mein raha karti thee'n, inho'n ne maut ke qareeb dekh kar Syedna Abdullah bin Umar ؓ ko paigham bheja: Main duniya ke aqhri din mein aur aqhirat ke pehle din mein hu'n. Yaani qarib ul maut hoo'n. ⁴³

³⁷ Surah Ibrahim: 27

³⁸ Bukhari

³⁹ Abu Dawood: Al Janae'z: 3221, Al Mustadrak of Hakim: V1 P370 kaha sanad saheeh hai, Zahabi ne kaha sanad saheeh hai.

⁴⁰ Bukhari o Muslim o Mishkat: 527

⁴¹ Tirmizi, Ibne Majja, Mishkat al Masabeeh: V1 P48 Allama Albani ne iski sanad ko hasan kaha.

⁴² Bukhari: V2 P640

⁴³ Sunan Nasai: Kitab ul Mawaaqeet

Quran o Hadees mein marne ke baad ke liye aur qiyamat ke liye aqhirat ki istelah istemaal hui hai, albatta baaz ahle ilm ne marne ke baad se qiyamat tak ke ehwal ke liye barzaqhi zindagi aur aalam e barzaqh ki islah ejad ki hai.

Barzaqh Kya Hai?

Loghat mein barzaqh ke maani 'Aadh', 'Pardah', 'Haajiz', aur 'Faasil' ke hain. 2 halato'n ya 2 cheezo'n ke darmiyan jo cheez faasil ho, ise barzaqh kehte hain.

1. Quran e Majeed mein barzqh ka lafz 3 martaba aaya hai:

Isi Ne Do Dariyao'n Ke Jo Aapas Mein Milte Hain.
Dono'n Mein Ek Aadh Hai Ke (Isse) Wo Tajaawoz Nahi
Kar Sakte. ⁴⁴

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ، بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

- 2.

Aur Wohi Hai, Jisne Do Dariyao'n Ko Milaa Diya, Ek
Kaa Paani Sheeree'n Piyaas Bujhaane Waala Hai Aur
Doosre Ka Khaari Kadwa Hai Aur Dono'n Ke Darmiyan
Ek Aadh Aur Mazboot Aout Banaadi. ⁴⁵

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

- 3.

Yaha'n Tak Ke Jab Inme Se Kisi Ke Paas Maut Aajaaegi
To Kahega Ke Aye Parwardigar! Mujhe Phir Duniya
Mein Wapas Bhejde, Taake Main Isme Jise Chhod Aaya
Hu'n, Nek Kaam Karu'n. Hargiz Nahi, Ye Ek Aisi Baat
Hai Ke Wo Ise Zuban Se Keh Raha Hoga Aur Inke
Peeche Ek Aadh Hai (Jaha'n Wo) Is Din Tak Rahe'nge
Jab Dobaara Uthaae Jaae'nge. ⁴⁶

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا
فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ
يُبْعَثُونَ

Is ayat mein barzaqh ko duniya aur aqhirat ke darmiyan ek aadh qaraar diya gaya hai, yaani marne waalo'n par abh jo halaat qiyamat tak guzre'nge inhe dekhna aur janna hamare bas se bahar hai. Kyou'nke Allah Ta'ala ne hamare aur inke darmiyan ek parda haael kar diya hai. Yehi wajah hai ke maiyyat par qabar mein jo halaat guzarte hain, ham inka mushaheda nahi kar sakte. Albatta Nabi ﷺ ne azab e qabr ki jo tafseelaat bayan farmai hain, in par hamara eman hai.

⁴⁴ Surah Rahman: 19-20

⁴⁵ Surah Furqan: 53

⁴⁶ Surah Mominoon: 99-100

Qabar Kise Kehte Hain? Arzi Qabar Ke Alaawa Kisi Doosri Qabar Ka Wajood Hai?

Qabar, jiski jama (T: Plural) quboor aati hai. Loghat (T: Dictionary) ki kutub mein iska matlab ye likha hai ke: wo gadha jisme murde ko dafan karte hain. ⁴⁷

Dafan Karne Ki Jagah. ⁴⁸

Qabar ka zikar Quran e Majeed mein 9 maqamaat par aya hai aur inke mutalea se malum hota hai ke qabar isi maroof ko kehte hain jo zameen mein banai jaati haia ur is qabar ke alaawa Quran o Hadees mein kisi aur maqam ko qabar nahi kaha gay ahai. Chunache is silsila ke ek-do maqamaat mulaheza farmae'n:

Aur Aap ﷺ In (munafeqeen) Mein Se Kisi Ki Qabar
Par Khade Na Ho'n. ⁴⁹

وَلَا تَقُمْ عَلَى قَبْرِهِ

Aur Aap ﷺ Inko Nahi Sunaa Sakte Jo Qabro'n Mein
(madfoon) Hain. ⁵⁰

وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

In maqmaat ke alaawa Surah Haj: 17; Surah Infetar: 4; Surah A'adiyaat: 9; Surah Mumtahina: 13; Surah Abas: 21-22 aur Surah Allah Ta'ala Takaasur: 1-2 mein bhi qabar ka zikar aaya hai.

Quran e Majeed mein qabar ke liye ajdaas ka lafz bhi aaya hai, jiski wahed jadas hai:

Aur (jab) Soor Mein Phoo'nka Jaaega To Achaanak Ye
Apne Rab Ke Huzoor Pesh Hone Ke Liye Qabro'n Se
Nikal Pade'nge. ⁵¹

وَنُفِّخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

Is ayat ke alaawa Surah Qamar: 7 aur Surah Ma'arij: 43 mein bhi ajdaas ka lafz aaya hai. Is tarha in 11 maqamaat par qabar ka lafz isi ma'aruf qabar ke liye istemal hua hai, ke jo zameen mein banai jaati hai.

In ayaat mein se sirf ek ayat se barzaqhi qabar ka mafhoom kasheed (T: Khee'nchna, Arq Nikaalna) kiya gaya hai aur wo ayat ye hai:

Phir Ise Maut Di Aur Qabar Di, Phir Jab Chhaahega,
Ise Uthaa Khada Karega. ⁵²

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ , ثُمَّ إِذَا شَاءَ أَنشَرَهُ

Baaz logo'n ne isse ye mafhoom akhaz kiya hai, ke har insan ko Allah Ta'ala maut deta hai aur phi rise qabar deta hai au rise qabar deta hai aur choo'nke har insan ko ye ma'aroof qabar nahi milti. Kyou'nke koi jal kar raaq ban jaata hai aur kis ko janwar khaakar fuzla banaa deta hai to sabit hua ke har insan ko barzaqh mein qabar milti hai aur yehi isko asal qabar hai, jise barzaqhi qabar kaha jaat ahai. Lekin ye baat is ayat ke siyaq ke khilaf hai, kyou'nke agli hi ayat mein ye bataa diya gaya hai Allah jab chhaahe ga. Ise qabar se uthaega aur zahir hai ke ye insan qiyamat ke din is zameen wali qabar hi se uthaya jaaega.

Quran e Majeed mein ek doosre maqam par irshad hai:

Aur Beshak Allah Ta'ala in Logo'n Ko Jo Qabaro'n Mein
Hain (qiyamat ke din) Uthaega. ⁵³

وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ

⁴⁷ Ilmi Urdu Loghat Jame: P1067

⁴⁸ Feroz ul Loghat (Urdu/Arabi): P550

⁴⁹ Surah Tauba: 84

⁵⁰ Surah Fatir: 22

⁵¹ Surah Yaseen: 51

⁵² Surah Abas: 21-22

⁵³ Surah Al Haj: 7

Imam Bukhari رحمہ اللہ is ayat ke mafhoom ko ek baab qaem karke is tarha wazeh karte hain: Nabi ﷺ, Abu Bakar رضی اللہ عنہ aur Umar رضی اللہ عنہ ki qabro'n ka bayan. اقبرہ, اقلبرت الرجل, اقبرہ ke mane mein maine iske liye qabar banai. *Qabratah* ke maani hain, maine isko qabar mein dafan kiya. ⁵⁴

اقبرہ ka matlab hai 'is ko qabar mein rakhwa diya' *Aqhbar*, *Aqhbaar* se jiske maani qabar mein rakhne aur rakhwane ke hain. Maazi ka seegha wahed muzakkar ghaeb, zameer wahed muzakkar ghaeb hai. ⁵⁵

Imam Bukhari رحمہ اللہ ko wazahat se malum hua ke wo qabar ka wajood zameen hi main maante hain aur kisi barzaqhi qabar se wo waqif nahi hain. Pas فاقبرہ ka matlab ye hai ke Allah Ta'ala ne ise (doosre insano'n ke tausat se) qabar ata ki.

Iski missal aisi hai ke jaise qarz ki tehreer likhwane waale kaatib ke liye Allah Ta'ala farmata hai ke ise qarz ki tehreer se inkar nahi karna chahiye. كما علمہ اللہ jaisa ke Allah Ta'ala ne ise likhan sikhaya hai. ⁵⁶

Abh jis tarha is ayat ka matlab ye hai ke choo'nke Allah Ta'ala ne khud ise likhna nahi sikhaya, balke deegar insano ke zariye isne likhna sikhaya hai. Isi tarha Allah Ta'ala ne insan ko doosre insano ke zariye qabar ataa ki hai. Quran e Majeed apni wazaahat khud karta hai aur Quran e Majeed ki ayat ki tashreeh o wazaahat Quran e Majeed ki doosre ayat ya ahaadees Nabawiya karti hain aur Quran e Majeed ki ayat se wazeh ho chukka hai ke qabar is ma'aroor qabar ko kehte hain ke jo zameen mein banai jaati hai.

Har Insan Ki Qabar Zameen Hi Hai:

Har insan ki qabar zameen mein banti hai, chhaahe ise jalaa kar raakh kar diya jaae aur chhaahe ise kisi ne darinda ya machli ne khaa kar fuzla (T: faeces) banaa diya ho. Allah Ta'ala ka irshad hai:

Hamne Tumko Isi Zameen Se Paida Kiya Aur Isi Mein
Ham Tumko (maut ke baad) Le Jaa'e'nge Aur (qiyamat
ke din) Phir Dobarah Isi Se Ham Tum Ko Nikale'nge. ⁵⁷

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

Allah Ta'ala ne is ayat mein ek aam qanoon bayan farmaya aur wo ye ke choo'nke har insan zameen se paida hua hai. Lehaza marne ke baad wo zameen hi mein dbara laut jaaega aur har qiyamat ke din wo isi zameen hi se nikaala jaaega. Goya har insan ki qabar zameen hi hai aur wo aqhir kaar zameen hi mein jaaega. Kyounke qiyamat ke din is zameen hi se dobara uthna hoga. Doosre maqam par irshad hai:

Farmaya: Isi (zameen) Mein Tumhara Jeean Hoga Aur
Isi Mein Marna Hoga Aur Isi Se (qiyamat ke din) Tum
Nikaale Jaaoge. ⁵⁸

أَلْ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

Syedna Nuha (a) ne apni qaum se farmaya:

Aur Allah Ta'ala Ne Tumko Zameen Se Ajeeb Tarha
Ugaaya, Phir Wo Tumhe Isi Zameen Mein Wapas Le
Jaaega Aur Isse Yakaa-yak Tumko Nikaal Khada
Karega. ⁵⁹

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا , ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

⁵⁴ Bukhari: Kitab al Janae'z

⁵⁵ Loghat al Quran: V1 P183

⁵⁶ Surah Baqra: 282

⁵⁷ Surah Taha: 55

⁵⁸ Surah Araaf: 25

⁵⁹ Surah Nuh: 17-18

Quran e Majeed mein ek muqam par is tarha bhi irshad farmaya gaya hai:

Allah Ta'ala inse poochega: Zameen Mein Tum Kitne Saal Rahe? Wo Kahe'nge, Ek din Ya Dinka Kuch Hissa, Ham Waha'n Tehre Hain, Shumar Karne Waalo'n Se Pooch Leejiye. Irshad Hoga: Tum Thodi Hi Der Duniya Mein Tehre, Kaash Tumne Jaana Hota. ⁶⁰

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ , قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
فَاسْأَلِ الْعَادِينَ , قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ

Doosre maqam par iski wazaahat is tarha farmai hai:

Aur Jab Qiyamat Barpa Hogi, To Mujrim Qasme'n Uthaa Uthaa Kar Kahe'nge Ke Ham Ek Ghadi Bhar Se Ziyaada (zameen mein) Nahi Tehre Hain, Isi Tarha Wo Duniya Ki Zindagi Mein Dhoka Khaya Karte The. Magar Jo Ilm Aur Eman Se Behramand Kiye Gae The, Wo Kahe'nge Ke Allah Ta'ala Ke Noshta Mein To Tum Roz e Hashar Padey Rahe Ho. So Ye Wohi Roz e Hashar Hai, Lekin Tum Jaante Na The. ⁶¹

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِثُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا
يُؤْفَكُونَ , وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ
إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

In ayaat ne roz e raushad ki tarha wazeh kar diya ke y insan qiyamat tak zameen hi mein rahega, jaisa ke *Fil Arzi A'adada Sineena* ke alfaz wazeh kar rahe hain. Agar insan zameen ke bajae kisi aur maqam par hota ya iski koi aur qabar hoti to Allah Ta'ala iski zaror wazahat farmadeta. Lekin zahir hai ke is insan ne is zameen mein rehna hai aur qiyamat ke din bhi isi zameen se is tarha nikalna hai. Lehaza aisi zameen iski qabar aur mustaqar tehri. Chunache Quran e Majeed mein 2 maqamaat par 'مستودع' jaha'n wo so'npa jaaega (yaani qabar) ke alfaz bhi aae hain. ⁶² Balke ek maqam par do-tok alfaz mein farmaya gaya:

Kya Hamne Zameen Ko Samet Kar Rakhne Wali Nahi Banaya, Zindo'n Ke Liye Bhi Aur Murdo'n Ke Liye Bhi. ⁶³

لَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا , أَحْيَاءَ وَأَمْوَاتًا

Malum hua ke insan zinda ho ya murda isne zameen mein rehna hai, zinda iske seene par zindagi guzarte hain aur murdah iske pet mein rehte hain.

Quran e Majeed ki ayaat aur hadees e Rasool Allah ﷺ mein bhi qabar isi ma'aruf qabar ko kaha gaya hai, ke jo zameen mein banti hai aur is silsila mein itni beshumar ahadees maujood hain ke agar inka zikar kiya jaae to ek zaqheem kitab taiyyar ho sakti hai. Hades ki har kitab mein mohaddiseen ikram ne kitab al janaaez qaem karke is silsile ki ahadees zikar ki hain. Balke munkireen e azab e qabar ke kitabcho'n mein bhi is silsile ki jo ahadees maujood hain, wo bhi is mafhoom ko wazeh karti hain.

Lekin hadees ki kisi kitab mein koi aisi hadees maujood nahi hai ke jisse saabit hota ho ke qabar barzaqh mein hoti hai. Albatta Shiyyo'n ki kitab mein aisi riwayat maujood hai ke jisse saabit hota hai ke qabar barzaqh mein hoti hai, chunache Ibne Babuya Qeemi, Imran bin Zaid se aur wo Abu Abdullah Ja'afar Saadiq se riwayat karte hain ke inho'n ne farmaya: Allah ki qasam hamare tamaam Shia Jannat mein hain. Lekin qasam hai Allah ki ke, main barzaqh se darta hu'n, tumhare haal par, maine kaha ke barzaqh kya hai? Farmaya: qabar, tumme se kisi ke marne ke waqt se roz e qiyamat tak (ka waqfa). ⁶⁴

⁶⁰ Surah Mominoon: 112-114

⁶¹ Surah Rum: 55-56

⁶² Surah Al Anam: 99 aur Surah Hud: 6

⁶³ Surah Mursalat: 25-26

⁶⁴ Tohfa Ithna Ashariya: P149

Malum hua ke 'Barzaqhi qabar' ka tasawwur millat e jafariya mein paaya jaata hai aur waha'n se ise smuggle karke ummat e muslim mein phailaaya jaa raha hai aur isi nazariya ko naa manne waalo'n ko kafir qarar diya jaa raha hai. Ghaur keejiye ke shi'yyat ke liye kaise kaise hath kaam kar rahe hain? *Fa'atabiru Yaa Oolil Absaar!*

Munkireen e azab e qabr, qabar ko gadha kehte hain aur inka khayal hai ke qabar is gadhe ko nahi kehte. Balke qabar to barzaqh mein hoti hai. Jabke Allah aur Rasool Allah ﷺ ne isi ma'aruf zameeni qabar ko hi qabar kaha hai. Gadha nahi kaha.

Barzaqh Mein Jism o Ruh Ki Kaifiyat:

Ruh aur jism ki judai ka naam maut hai aur qiyamat tak ruh aur jism mein judai rahegi aur jab qiyamat barpa hogi to ruh ko dobara jism mein daqhil kar diya jaaega. Is tarha ruh jism ke is milaap se insan ko dobara doosre zindagi ataa hogi aur ye aisi zindagi hoti ke is par kabhi maut waqe nahi hogi.

Ye sabit ho chukka hai ke jism qiyamat tak zameen mein apni qabar mein rahega, albatta ruh Jannat ya Jahannam mein qiyamat tak rahegi aur iske bahot se dalaael hain, jinme se baaz ka ham yaha'n zikar karte hain.

Momin ki ruh Jannat mein rehti hai aur waha'n Jannat ki nemate'n khaati hai.

Syedna Ka'ab bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: (T: Hadees only in Arabic, so didn't wrote anything for transliteration).⁶⁵

Is hadees se sabit hua ke momin ki ruh Jannat mein rehti hai aur qiyamat ke din hi ise iske jism ki taraf lautaaya jaaega aur doosre taraf jism jo qabar mein hota hai iske mutalliq bhi hadees ki wazahat maujood hai. (aur iske mufassil dalaael peeche zikar ho chuke hain) chunache Syedna Abdullah bin Umar ؓ bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya: Jab insan mar jaata hai to subha o sham iska thikana is par pesh kiya jaata hai, agar wo ahle Jannat mein se hota hai to ispar Jannat pesh ki jaati ahi aur agar wo Jahannamiyo'n mein se hota hai to is par Janannam pesh ki jaati hai aur isse kaha jaata hai: ye tera thikana hai, jisme tujhe qiyamat ke din yaha'n se uthaa kar daqhil kar diya jaaega.⁶⁶

Oopar ki hadees mein tha ke momin ki ruh Jannat mein hoti hai aur is hadees mein hai ke maiyyat ko qabar mein iska thikana dikhaya jaata hai aur isse kaha jaata hai ke qiyamat ke din tujhe yaha'n se uthaa kar isme daqhil kar diya jaaega.

In dalaael se wazeh taur par sabit ho jaata hai ke momin ki ruh Jannat mein aish o araam karti hai, waha'n ki nemate'n khaati hai, parindo'n ki tarha udti rehti hai aur doosre taraf kafir o mushrik aur munafiq ki ruh Jahannam mein rehti hai aur azaab se do-chaar hoti rehti hai.

Jabke momin ki maiyyat nai naweli dulhan ki tarha qabar mein aram karti aur soti hai.⁶⁷ Iski taraf Jannat ka darwaza, khidki kholdi jaati hai.⁶⁸ Subha o sham ise Jannat mein iska thikaana dikhaya jaata hai. Lekin kafir o mushrik aur munafiq ki maiyyat par qabar mein azaab hota rehta hai, iski taraf Jahannam ki taraf se khidki khol di jaati hai aur subha o sham ise Jahannam mein iska thikana dikhaya jaata hai.

Momin ki ruh ke Jannat mein rehne kea ur bhi bahot se dalaael hain, mislan:

- ✓ Syedna Abdullah bin Masood ؓ ki riwayat hai ke Rasool Allah ﷺ ne farmaya: Shohada ki ruhe'n Jannat mein sabz parindo'n ke pet mein hoti hain. Aur isi hadees mein inki is khuwahish ka bhi zikar hai ke wo

⁶⁵ Musnad Ahmad: V3 P455-456-460, Musnad Humaidi: V2 P385, Sunan Nasai: V1 P225, Muta Imam Malik, Sunan Ibne Majja: P316, Mawarid al Tamaan: P187, Mishkat al Masabeeh: V1 P516 Albani ne kaha sanad sahee hai.

⁶⁶ Bukhari & Muslim

⁶⁷ Bukhari & Tirmizi

⁶⁸ Abu Dawood, Musnad Ahmad & Ibne Majja

kehte hain: Aye hamare parwardigar! Hamari ye khuwahish hai kehamari ruho'n kohamare jismo'n mein dobara laata diya jaae taake ham teri raah mein dobarah Shaheed ho'n. ⁶⁹

- ✓ Ek Shaheed ka Surah Yaseen mein zikar kiya gaya hai ke jab iski qaum ne ise Shaheed kar diya, to

قِيلَ ادْخُلِ الْجَنَّةَ Issey Kaha Gaya Jannat Mein Daqhil Hoja. ⁷⁰

- ✓ Syedna Harsa bin Suraqa ؓ jo jung e badar mein Shaheed ho gae the, Nabi ﷺ ne inke mutalliq farmaya ke: Wo Jannatul Firdaus mein hain. ⁷¹
- ✓ Syedna Abu Hurairs ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: maine ek shaqs ko Jannat mein dekha ke wo Jannat mein aish o araam kar raha tha, mahez is binaa par ke isne raasta se ek aise daraqht to kaat kar phaink diya tha, jo ke logo'n ko takleef deta tha. ⁷²

Aur kafir ki ruh ke Jahannam mein rehne aur azab bhugatne ke mutalliq bhi ahadees maujood hain: Qaum e Nuh ke mutalliq Quran e Majeed mein hai:

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا Apne Gunaho'n Ke Sabab Wo Gharq Hue Aur Phir Jahannam Mein Daqhil Hogae. ⁷³

- ✓ Ummul Momineen Syeda Ayesha Siddiqah ؓ se riwayat hai ke Rasool Allah ﷺ ne irshad farmaya: Maine Jahannam ko dekha ke iska baaz hissa baaz ko tabah o barbad kar raha tha aur main Umro bin Lahi al Khuzaai'l ko dekha ke wo Jahannam mein apni aa'nte'n kheench raha hai aur pehla shaqs tha ke jisne (arab mein) buto'n ke naam par janwaro'n ko chhodne ki rasm ejad ki thi. ⁷⁴
- ✓ Ek riwayat mein hai ke, ek aurat ko sirf ek billi ki wajah se Jahannam mein daqhil kardiya gaya. ⁷⁵

In dalaal ko maine apni kitab *Ad Deen al Khalis* mein aur Aqeeda Azab e Qabr (QoH) ki raushni mein tafseel ke sath bayan kar diya hai. In dalaal ki bina par munkereen e azab e qabr ne jannat aur jahannam ko barzaqhi qabre'n qarar de diya hai. Inka khayal hai ke choonke inko abh sawab o azab ho raha hai aur ye saara maamla barzaqhi mein hai, lehaza jannat o jahannam inki barzaqhi qabre'n hain aur doosri taraf azab e qabr ki ahadees ka inho'n ne bilkul inkar kar diya hai:

أَقْتَرُونَا بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بَعْضُ ⁷⁶

Dr. Usmani sahab ka kehna hai ke marne ke baad ruh ko ek naya barzaqhi jism diya jaata hai, jisme is ruh ko daqhil kar diya jaata hai aur phir qiyamat tak sawab o azaab ka silsila is par jaari rehta hai.

Hamne waazeh kiya hai ke maut se qiyamat tak ke is arse mein ruh jism se juda rehti hai aur qiyamat ke din hi ise iske jism mein dobara daqhil kiya jaaega aur qiyamat ke din hi ise iske jism mein dobara daqhil kiya jaaega. Lehaza qiyamat se phel ruh ka kisi jism mein daqhil hona aur is jism ka zinda hona aur phir qiyamat aane par is nae jism ka faut hojaana aur phir purane jism ka zinda hona. Iske ye mane hue ke Dr. Usmani 3 zindagiyo'n aur 3 mauto'n ke qaael hain. Jabke inho'n ne apne kitabche mein zor diya hai ke zindagiya'n aur maute'n do-do hain aur jo shaqs 2 zindagiyo'n aur mauto'n se ziyada ka qael hoga to wo inki nagah mein kafir hai. Is tarha Dr. Usmani mustaqil taur par 3 zindagiyo'n aur 3 mauto'n ke qael hokar apne fatwe ki zid mein khud aa rahe hain.

⁶⁹ Muslim

⁷⁰ Surah Yasin: 26

⁷¹ Bukhari

⁷² Muslim, Mishkat: P168

⁷³ Surah Nuh: 25

⁷⁴ Bukhari o Muslim, Mishkat: P456

⁷⁵ Muslim

⁷⁶ Surah Baqra: 85

Isteshnaai Surate'n:

Ye usooli baat hai ke aam qanoon se kisi baat ya masla ka sabot aq haz kiya jaata hai aur isteshnaai halaat ya muajjezaat ko daleel nahi banaaya jaata. Azab e qabr ka sabot bhi in tamaam ahadees se hai ke jisme azaab e qabr ka zikar hai. Albatta jin logo'n ko jalaa kar raaq banaya diya jaata hai ya jo kisi darinde ya machli ka luqma bankar fuzla (T: Faeces) ban jaate hain to ye ek isteshnaai surat hai aur ise daleel banaa kar azab e qabr ka inkar nahi kiya jaa sakta. Kyou'nke, azab e qabr ka sabot mohkam dalaal ke sath ahadees ki kutub mein mujood hai. Jisse mohaddiseen ikram aur ulama e ummat ne azab e qabr ke sabot faraham kiye hain. Albatta, jo log jal kar raaq hogae ya fuzla ban gae to wo bhi aqhir kaar apni zameen waali qabar mein daqhil hokar rahe'nge. Jaisa ke Quran e Majeed se sabit ho chukka hai.

Bukhari, Muslim aur Muta Imam Maalik waghaira ki riwayat mein Nabi ﷺ ne ek shaqs ka waqea bayan farmaya ke jiski wasiyyat par ise jalaa kar raaq kar diya gaya aur iski aadhi raaq samandar mein aur aadhi raaq hawa mein udaadi gai. Phir Allah Ta'ala ne samandar ko hukam diya aur iski raaq ekatthe ki gai aur hawa ko hukam diya gaya aur raaq jama ki gai. Yaha'n tak ke wo admi ban kar khada hogaya. To Allah Ta'ala ne isse poocha: Tune ye sab kyou'n kiya? Isne jawab diya: Aye Mere Parwardigar! Tere dar ki wajah se... to Allah Ta'ala ne isko baqsh diya.

Isi tarha maiyyat ko jab dafan kiya jaata hai to sawal o jawab ke waqt iski taraf ruh lautaai jaati haia ur is silsila mein saheeh ahadees maujood hain. Dar asal a'adah ruh (T: koi alag masla nahi hai, balke azab e qabr ke sath hi iska talluq hai aur ye sab uqhrawi maamla hai aur ye bhi ek isteshnaai surat hai. Lekin baaz logo'n ne a'adah ruh par bhi eteraazat kiye hain aur ye kaha hai ke is tarha 3 zindagiya'n aur 3 maute'n lazim aati hain aur ye cheez Quran e Majeed ke khilaf hai.

Har Insan Par Har Roz Maut Waqe Hoti Hai:

Is tarha ke tamaam eterazaat kam fehmi aur kam ilmi ka nateeja hai, duniya mein har roz jab insan sota hai to iski ruh isse nikaal li jaati hai aur jab wo jaagta hai to iski ruh dobara iski taraf lautadi jaati hai. Allah Ta'ala ka irshad hai:

Aur Wohi Hai Jo Raat Ko Tumhe Maut Se Hamkinaar Karta Hai Aur Dinko Jo Kuch Tum Karte Ho Ise Jaanta Hai, Phir Tumko (zinda karke) Uthaa Deta Hai, Isme Taake Poora Ho Wo Waada (zindagi) Jo Muqarrar Ho Chuka Hai, Aqhir Kaar Iski Taraf Tumhari Wapasi Hai, Phir Wo Tumhe Bataa Dega Ke Tum Kya Karte Rahe Ho.⁷⁷

وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Is ayat se sabit hua ke Allah Ta'ala har is shaqs par jo raat ko sota hai, maut taari farmadeta hai aur subha ke waqt ise dobara zinda kar deta hai aur is tarha wo shaqs qiyamat se pehle beshumar maute'n aur beshumar zindagiya'n hasil kar leta hai aur qiyamat se pehle baar baar iski taraf 'A'adah ruh' bhi hota rehta hai. Doosre maqam par irshad hai:

⁷⁷ Surah Al Anam: 60

Wo Allah Hi Hai Jo Maut Ke Waqt Ruhe'n Qabz Karta Hai Aur Jo Abhi Nahi Maraa Iski Ruh Neend Mein Qabz Kar Leta Hai, Phir Jis Par Wo Maut Ka Faisla Naafiz Karta Hai, Ise Rok Leta Hai Aur Doosro'n Ki Ruhe'n Ek Waqt e Muqarrarah Ke Liye Wapas Bhej Deta Hai, Isme Badi Nishaniya'n Hain, In Logo'n Ke Liye Jo Ghaur o Fikr Karte Hain. ⁷⁸

لَهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Is ayat mein jaha'n beshumar mauto'n aur beshumar zindagiyo'n ka tazkerah hai, waha'n a'adah ruh ka bhi zikar maujood hai. Jo har shaqs ke bedar hone par iski taraf hota hai. Lehaza jin logo'n ka ye qaul hai ke qiymat se pehle a'adah ruh nahi hota, to inka ye qaul bilaa daleel o bilaa Burhan hai. Ahadees mein bhi neend ko maut qaraar diya gaya hai. Chunache sone aur jaagne ki jo duae'n ahadees mein aai hain, inme neend ko maut se ta'abeer kiya gaya hai. Ek martaba Nabi ﷺ aur Sahab Ikram rizwanullahi ta'ala a'alaihim ki subha ki namaz qazaa ho gai to Nabi ﷺ ne irshad farmaya: Beshak Allah Ta'ala ne jab chhaaha tumahri ruhe'n qabz kar lee'n aur jab chhaaha arwaah ko tumhari taraf lautaa diya. ⁷⁹

Duniya ki zindagi mein rozana a'adah ruh hota hai, lekin kisi shaqs ne bhi aaj tak in dalaal se ye nateeja aqhaz nahi kiya ke isse kai zindagiya'n aur kai maute'n muraad hain. Isi tarha marne ke baad ki zindagi mein agar ahadees e saheeha mein sawal o jawab ke waqt a'adah ruh ka zikar aaya hai to isse bhi kisi ne ye nateeja aqhaz nahi kiya ke isse kai zindagiya'n aur kai maute'n murad hain. Balke kafir tak 2 zindagiyo'n aur mauto'n hi ke qaael hain. ⁸⁰ jab kafir bhi 2 zindagiyo'n aur 2 mauto'n hi ke qaael ho'n to ek musalman kis tarha ziyada zindagiyo'n ka qaael ho sakta hai. Isse malum hua ke barzaqhiyo'n ka ye eteraaz hi bidat hai.

Abh agar aqhirat mein sawal o jawab ke liye ruh ko lautaa diya jaae to isse kis tarha 3 zindagiya'n aur 3 maute'n murad ho'nge? Aqhirat ke halat ko ham duniya par qiyas nahi kar sakte aur waha'n maiyyat ke sath jo kuch hota hai, ham isse bekhqabar hain, kyou'nke duniya aur aqhirat ke darmiyan Allah Ta'ala ne ek barzaqh haael kardi hai aur phir tafreeq rawaa rakhna ke duniya mein har roz insan mare aur har roz iski ruh iski taraf lautaa dijae aur isse kai zindagiya'n aur kai maute'n muraad na ho'n aur aqhirat o barzaqh mein agar ek martaba iski taraf ruh laut aae, to ye baat Quran e Majeed ke khilaf qaraar paa jaae?

Har insan ko Allah Ta'ala ne 2 zindagiya'n aur 2 maute'n hi di hain, lekin is usool mein bhi isteshna maujood hai. Cunache Quran e Majeed mein ek maqam par irshad hai:

Tumne In Logo'n Ke Haal Par Bhi Kuch Ghaur Kiya Jo Maut Ke Darse Apna Ghar Baar Chhodkar Nikle The Aur Hazaaro'n Ki Ta'adaad Mein The. Allah Ta'ala Ne Inse Farmaya, Marjaao, Phir Isne Inko Dobaara Zindagi Baqash Di. ⁸¹

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ
لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَنَوْ فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ

Is tarha ki deegar misaale'n bhi Quran e Majeed mein maujood hain.

Malumhua ke agar che 2 zindagiya'n aur 2 maute'n apni jagah ek atal haqeeqat hain, lekin is aam usool mein bhi isteshna maujood hai. Isi tarha qabar mein a'adah ruh bhi ek isteshna hai ke jisse inkar mumkin nahi. Kyou'nke iska sabot bhi ahadees e saheeha se ahi aur phir ye duniya ka nahi, balke aqhirat ka maamla hai.

⁷⁸ Surah Zumar: 42

⁷⁹ Bukhari: Kitab al Mawaqeeet

⁸⁰ Dekhiye Surha Momin: 11

⁸¹ Surah Baqra: 243

Azab e Qabr Samajhne Ke Liye 2 Misaale'n:

Munkireen e azab e qabr, azab e qabr ka inkar is liye karte hain ke ye azab inhe dikhai nahi deta aur inke hawas ise mehsoos nahi karte. Agar maiyyat ko waqai azab hota hai to aqhirat is maiyyat mein taghaiyyur o tabdeel kyou'n nazar nahi aata? To iska jawab ye hai ke ye sab ghaib ka maamla hai, Allah Ta'ala ne is azaab ko hamse ghaib mein rakha hai aur hame is par sirf eman rakhne ka hukam diya gaya hai. Hamare irdgird bahot se kaam hote hain, jinhe naa ham dekh sakte hain aur naahi mehsoos kar sakte hain. Iski 2 misaale'n ham Quran e Majeed se pesh karte hain. 1. Allah Ta'ala ka irshad hai:

Kya Tumen Ghaur Nahi Kiya Ke Allah Ta'ala Kea Age Wo Sab Sajdah Karte Hain, Jo Asmaano Mein Hain Aur Jo Zameen Mein Hai. Suraj Aur Chand Aur Sitaare Aur Pahad Aur Daraqht Aur Janwar Aur Bahot Se Insan Aur Bahot Se Wo Log Bhi Jo Acczab Ke Mustahiq Ho Chuke Hain? Aur Jise Allah Ta'ala Zaleel O Khuwar Kare To Phi Rise Koi Izzat Dene Waala Nahi Hai Allah Ta'ala Wo Karta Hai Jo Kuch Wo Chhaahta Hai. ⁸²

لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالتَّوَابُثُ وَكَثِيرٌ مِّنَ
النَّاسِ ۚ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَنْ يُنِ اللّٰهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۚ
إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Is ayat se sabit hua ke har cheez Allah Ta'ala ko sajda karti hai, yaha'n tak ke suraj, chand, sitaare, pahad, daraqht, chaupaae aur insan waghaira. Sab hi Allah Ta'ala ko sajda karte hain, lekin insan ke alaawa koi maqhlouq hame sajda karti dikhai nahi deti. Jise munkireen e azab e qabr ko qabrastan mein ek janwar bhi bidakta nazar nahi aata. Isi tarha kitne janwar hame chalet phirte dikhai dete hain, lekin inme se ek bhi sajda rez hota nazar nahi aata. Isi tarha oonche oonche pahado'n mein se koi bhi pahad kisi ko sajda karta nazar nahi aata aur abh munkireen e azab e qabr kya kare'nge wo is ayat par eman laae'nge ya phir is ayat ka inkar kar de'nge? Kyou'nke ye ayat bhi aqal zahir se takraati hai.

2. Allah Ta'ala ka irshad hai:

Iski Tasbeeh To Saato'n Asmaan Aur Zameen Aur Wo Saari Cheeze'n Bayan Kar Rahi Hain Jo Asmaan o Zameen Mein Hain. Koi Cheez Aisee Nahi Jo Iski Hamd Ke Sath Iski Tasbeeh Na Kar Rahi Ho, Magar Tum Inki Tasbeeh Samajhte Nahi, Haqeeqat Ye Hai Ke Wo Badaa Hi Burdbaar Aur Darguzar Karne Waala Hai. ⁸³

تَسْبِيحٌ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا
يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ خَلِيفًا غَفُورًا

Is ayat se wazeh hua ke har cheez Allah Ta'ala ki tasbeeh bayan karti hai, lekin insan inki tasbeeh ke bayan karne ko nahi samajhta. Kyou'nke ye cheez iski aqal o hawas se baalaatar hai. Abh qabil e ghaur baat hai ke jab har cheez hi Allah Ta'ala ki tasbeeh bayan karti hai, lekin inka ye amal hamse poshida hai aur hamare hawas iska idraak nahi kar sakte. To isi tarha maiyyat ko jo azab hota hai wo bhi hamare hawas se baalatar hai aur hamare hawas ise mehsoos nahi kar sakte. Bas ham bin dekhe is par eman rakhte hain.

Qabar Ki Zindagi Ki Misaal:

Allah Ta'ala ne Quran e Majeed mein sone waale ko 'Marne Waale' se tashbeeh di hai. ⁸⁴ ayaat peeche guzar chuki hain. Ahadees mein bhi neend ko maut qaraar diya gaya hai. Isi tarha marne waale ko bhi sone waale se tashbeeh di gai hai.

⁸² Surah Haj: 18

⁸³ Surah Bani Israel / Surah Isra: 44

⁸⁴ Dekhiye Surah Anaam: 40 aur Surah Zumar: 42

Kahe'nge (haae afsos) hame Hamari Khuwab Gaaho'n
Se Kisne Uthaaya (jagaadiya)? Ye Wohi To Hai Jiska
Allah Ta'ala ne Wa'ada Kiya Tha Aur Rasoolo'n Ne Sach
Kaha Tha. ⁸⁵

قَالُوا يَا وَيْلَتَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ

Ek hadees mein hai ke murdah se kaha jaata hai: Acchi neend soja. ⁸⁶

Doosri hadees mein hai: Soja jaise nai naweli dulhan soti hai. ⁸⁷

Goya qabar ki zindagi ki misaal sone waale ki tarha hai, jis tarha ek sone waala jab koi khuwab dekhta hai. Iska jism ise poori tarha mehsoos karta hai, to bilkul isi tarha sawab o azaab ko ye murdah jism poori tarha mehsoos karta hai.

Usmani Firqa Ka Tareeqa e Istedlaal:

Usmani firqa, jise barzaqi firqa bhi kaha jaata hai, inka tareeqa e istedlaal bada hi ajeeb o ghareeb hai. Ye log jab azab e qabr ki ahadees par tanqeed karne lagte hain to inhe zaeef, mauzoo, aur Quran e Majeed ke khilaf sabit karne ki koshish karte hain aur baghair daleel ke keh dete hain ke falaa'n riwayat mein Shia raawi hai. Lehaza ye riwayat mauzoo hai, lekin doosre taraf wo khud jin riwayat se istedlaal karte hain, inme bhi Shia raawi hote hain aur raise raawi bhi ke jinhe is firqa ke surqhail aur baani Dr. Usmani ne jhoota qaraar de rakha hai. Lekin wo inki riwayat naqal karte hain, jaisa ke inka literature padhne se malum hota hai ke baaz dafa ye apni taeed mein man-ghadat aur jhoote waqeaat bhi naqal kar jaate hain. Yaani matlab ki har baat inke haa'n daleel hai aur jo daleel inke khilaf jaati hai ise ghalat qaraar de dete hain. A'adah ruh ke bare mein ek barzaqhi likhta hai ke is riwayat ke Shia raawiyo'n ne Allah Ta'ala par jhoot kaha hai. Halaa'nke jab raawi Shia hai aur Shia hone ki binaa par wo Allah Ta'ala par jhoot bhi bolte hain to phir inki hadees naqal karna kya maani rakhta hai? Ye kay mazhab hai ke raawi Shia bhi hain, Allah Ta'ala par jhoot bhi bolte hain aur phir inhi raawiyo'n ki riwayat ko daleel ke taur par pesh bhi kiya gaya hai? Ek cheez apne liye jaez balke zabardast daleel aur doosro'n ke liye najaez balke shajar e mamnua.

Deeni Muamelaat Mein Aqal Ko Hi Meyaar Aur Mizaan Banaana Durust Nahi Hai:

Eman Billah ka taqaaza ye hai ke insan jab koi masla bayan kare to iske dalaael Quran o Hadees se pesh kare, mazeed dili itemaan ke liye aqali istedlaal bhi pesh karde to bahot accha hai. Lekin, choonke Quran o Hadees inke baatil aqaaed ki qhattan taeed nahi karte, lehaza ye ahadees e saheeha ke muqable mein sirf aqal par inhesaar karte hue aqali ghode daudaane lagte hain aur har hadees par aqali eteraaz waarid karte hain. Halaa'nke ye tarz e amal eman ke manaafi hai. Is liye laazim hai ke Quran o Hadees par eman rakha jae aur inki batil tawilaat se ijtenaab kiya jae. Ke isi mein eman ki salamati hai aur deen ka dar o madaar aqal aur aqal par nahi hai. Syedna Ali ؑ farmate hain ke: Deen ka dar o madaar raae (aur aqal) par hota to mauzo'n ke neeche masah karna, behtar hota aur oopar masah karne se aur bilaa shubha maine dekha hai ke Rasool Allah ﷺ ko aap mauzo'n ke oopar masah karte the. ⁸⁸

Isi tarha reeh (T: hawaa kharij hona, flatus) kaha'n se kharij hoti hai aur dhoya kin a'azaa ko jaata hai? Malum hua ke deen ka dar o madaar Eman yaani maan lene par hai, aqal par nahi.

Aqeeda Azaab e Qabr Se Aqeeda Tauheed Ko Nuqsaan?

Azab e qabr ke inkar ki wajah ye bataai jaati hai ke isse aqeeda tauheed ko nuqsan paho'nchta hai aur (baqaul inke) murda ko qabar mein zinda manne se aqeeda tauheed mutazalzil ho jaata hai. Halaa'nke ye safed jhoot hai, is liye ke murda ko koi bhi qabar mein zinda nahi manta, yaani duniyavi zindagi ka koi bhi qaael nahi. Allah

⁸⁵ Surah Yaseen: 52

⁸⁶ Bukhari

⁸⁷ Tirmizi

⁸⁸ Abu Dawood, Daarmi, Ma'anah Mishkat al Masabeeh: P54

Ta'ala na Quran e Majeed mein shohada ko zinda kaha, balke murda guman karne se bhi mana farmadiya. Abh jin ahadees ki bina par inko Jannat mein zinda sabit kiya jaa raha hai, inme inhi ke usool ke mutaabiq jhoote aur Shia raawi hain aur mumkin hai ke Shia raawiyo'n ne Allah Ta'ala par jhoot kaha ho. Lehaza Quran se sabit hua ke Shohada zinda hain. Inko murda guman bhi nahi kiya jaa sakta. Warna eman salamat nahi rahega aur murdah 'jism hota hai' ruh ko koi murdah nahi kehta. Pas sabit hua ke shohada Quran ki roo se zinda hain. Abh inke zinda hone se aqeeda tauheed par koi zo nahi padti aur phir Dr. Usmani khud marne walo'n ko nae jism ke sath zinda maante hain. Lehaza is tarha inke fatwa ki zid khud in par hi aati hai.

Allah Ta'ala aqeeda tauheed ki tableegh ke liye jin bargazeeda hastiyo'n ko Nabi banaa kar maboos farmaya, wo intehaai darja ke saaleh, muttaqi, parhezgaar aur sadiq o ameen the aur Nabi ﷺ ka to laqab hi sadiq o ameen pad gaya tha. Aqeeda Tauheed ki hifazat ke liye Allah Ta'ala har daur mein saaleh o muttaqi ulama ikram ko paida karta hai aur inhi ko Allah Ta'ala deen e haq ki hifazat par mamur karta hai.

Ulama ambiya ikram (a) ke waris hote hain. ⁸⁹

إِنَّمَا يُخَشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ - Allah Ta'ala Ke Bando'n Me Ulamaa Hi Allah Ta'ala se Darte Hain. ⁹⁰

Nabi ﷺ ne qiyamat ki alamat mein ek badi alaamat ye bhi bayan farmai hai ke: Ulama duniya se uth jae'nge aur jab koi aalim baqi nahi rahega to log jahilo'n ko apna peshwa banale'nge. Inse deen ki bate'n poche'nge aur wo ilm ke baghair fatwa de'nge. (is tarha wo) khud bhi gumrah ho'nge aur doosre ko bhi gumrah kare'nge. ⁹¹

Islam aur Aqeeda e Tauheed ko jis qadr nuqsan jahilo'n ke giroh paho'ncha rahe hain, haqeeqat ye hai ke itna nuqsan ghair muslamo'n ne bhi kabhi nahi paho'nchaya. Ye nadaan dost Islam ke libaada mein aur jahalat ki wajah se Islam ko naqabil e talaafi nuqsan paho'ncha rahe hain aur is tarha ye inkar e hadees aur phir inkar e Quran ki raah hamwar kar rahe hain.

Allah Ta'ala hame'n haq ke itteba ki taufeeq ataa farmae aur baatil se mukammil taur par ijtenaab ki taufeeq de. Ameen.

Author of the Book [Arabic]:

Maulana Safiur Rahman Mubarakpuri (rahimahullah)
Abu Abdullah Jabir

Translitrator of the book [to roman English]: **Rehan Syed Barey**

Note: I have tried to use the best & easiest words for transliteration, (I also tried to explain few words where ever required with (T :)), however If you find any thing which might make this transliteration even better then please inform me Allah Ta'ala rehan.hse@live.com

Having read this article, if you deem it worth forwarding, please do forward to anyone you wish. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my effort has been successful.

Dua-go,



Rehan Syed Barey

Dubai

01st of January 2012 (Rev 1: 10/05/2018)

⁸⁹ Tirmizi

⁹⁰ Surah Faatir: 28

⁹¹ Bukhari, Muslim Mishkat: P33